

the Black History supplement

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Africa needs alternative history

by Tildane Boye

Throughout the last two centuries of colonial rule in Africa, the majority of Africans have been denied a voice in shaping their history.

The situation in Africa today can best be summarized by the political, economic, and social oppression of the African masses. The word 'masses' is used here in opposition to African elites and intellectuals who in large part perpetuate that oppression.

Africa, at present, is in a state of economic and political chaos. Even in a period of 'post independence', the history of colonial and 'indirect' rule through indigenous leaders has alienated the African masses from any meaningful political decision-making process.

How can we hope to remedy this situation? It is clear that there are no easy solutions. However, the answers that were devised to solve the 'African Problem' failed in their task. These theories were introduced in the forms of what are now referred to as 'Ideologies of Independence', and are expressed in the various studies of Africa in the Social Sciences.

The peculiarity of these studies and ideologies is that they use a language, a paradigm which is developed within a theoretical vacuum. They have no grasp of the problems generated by attempting an understanding of African realities. There is a major dichotomy between the type of knowledge and analysis as expressed by African masses, and that generated by the ideologies of independence and social studies of Africa.

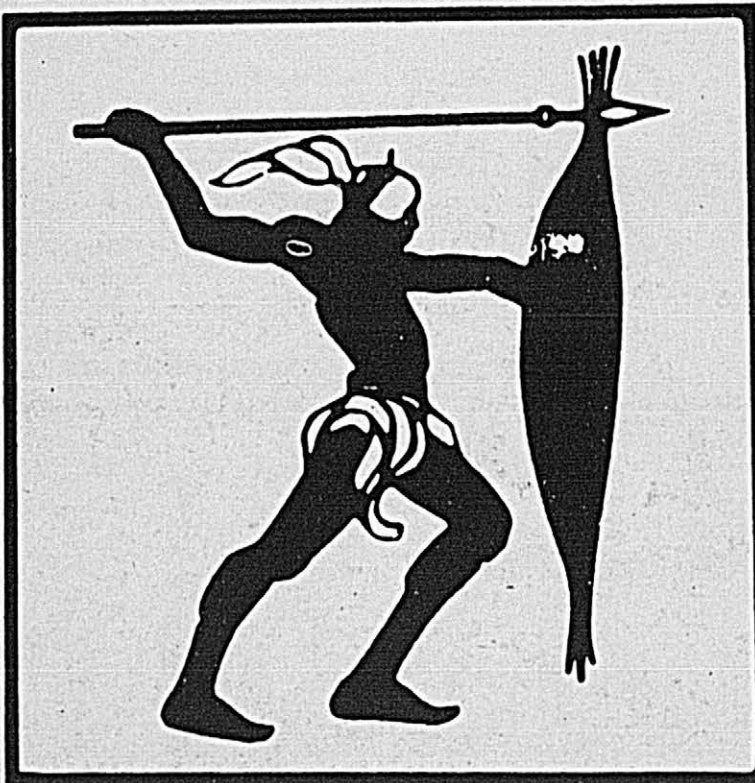
Though the problem is crucial, it seems to me the reason behind it is very simple. These ideologies, that were meant to liberate Africans from oppression, and these social studies, that are supposed to contribute to the emancipation of African people (or at least raise awareness), are largely derived from, and are epistemologically grounded in, Western thought and values. In other words, they have arisen in a mode of thinking that has little in common with the specific needs of the African masses. Thus, the African masses are denied their role as agents and writers of their own history. They are alienated and cannot identify with these ideologies because they are expressed in a language with a particular historical perspective that is irrelevant to the reality of the African peasant or worker.

Thus, these 'Ideologies of Independence' and social sciences on Africa have become a mere rhetorical discourse articulated and understood only by African elites and intellectuals. From orthodox marxism to liberalism, and from populism to African socialism, ideologies of independence have failed to mobilize African masses.

It appears to me that there is an urgent need for a new historical world view — one of an alternative system. Africa has been the subject of many debates. The crucial shortcoming of these debates, however, is that

they fail to propose radically different solutions to the present crisis. None of the ideas presented enable the African masses to emancipate themselves and regain their consciousness as the sole authors of their historical development. In that sense, Africa

spoken in the name of African masses. It is now time to give the masses the right of speech. They are, and should be, the authors of their future and their history. Thus it is necessary to express these new views in a language understood and ar-



'for the masses' has become an intellectual desert.

What would an alternative view promoting the emancipation of African masses look like?

Firstly, to break new ground in both academic and political theories on Africa, it would have to be 'radical.' An alternative view would have to be radical in the sense that it would have to promote change in the roots of the 'African Problem', and also be grounded in the 'roots' of African reality. By this I mean that this new view would have to emanate from a fundamentally 'African' understanding of the continent's historical development, and not emanate from foreign historical experiences.

It is also important, and I would say a *sine qua non* condition, that this change should base itself in the African masses who are exploited (as opposed to the elites). This is the very meaning of self-determination.

Even more crucial, however, is that the means of expression are given to these masses to articulate their needs. For too long a time, intellectuals and elites have

tutored by the diverse majority of African workers and peasants.

These conditions underlie the need for major structural changes in the institutions of modern African societies. These institutions, whether controlled by foreign capitalist interests or African elites, are the instruments of domination and exploitation of the African masses.

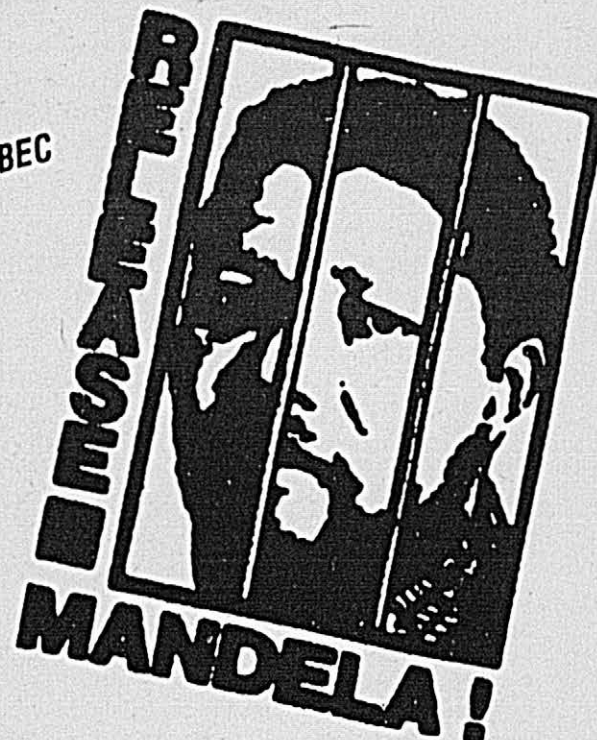
It is time to forsee and to start to realize an original, alternative system to these institutions, one that would emanate from the specific needs of the African people. In that regard, we should start to 'de-colonise our minds', to question the values and concepts that have shaped our beliefs for so many centuries.

We, Africans, Blacks, and other people interested in Africa tend to use European or Western models when we talk about forms of political or economic organisations. Have the Europeans invented all the possible forms of political organisations? I certainly don't think so. It is urgent, therefore, that we start thinking of new ways to organize the different African societies in a manner that would permit African masses to have control over their own lives.

One of the realities of Africa is the cultural and political diversity of its people. So far I have been using 'Africa' and 'African masses' to blankly describe an entire continent. We have to recognize and acknowledge the differences that exist among Africans and accept and assume them. That means organisations acknowledging this diversity should begin to replace the old establishment institutions. Maybe the problem of ethnicity will then be addressed in a more serious manner. After all, the concept of 'nation state' is irrelevant to Africa.

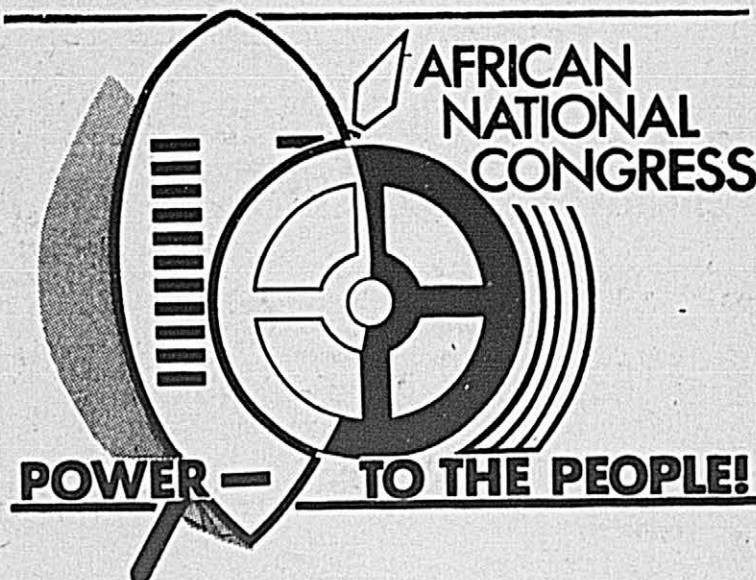
Briefly, as a final point, it appears to me that the long term goal of African unity, although difficult, needs to be kept in mind. It is only united in that the African masses will be able to totally emancipate themselves from foreign and domestic oppression. This unity, however, needs to take hold at the grassroots level. That goal would entail a radical revision of the Organisation of African Unity (O.A.U.).

Thus, Africa is in need of a new alternative and radical historical view that would move the African masses to emancipation by being able to express themselves. It would permit them to regain the historical role as architects of their own history. It is up to Africans, Blacks and all other people concerned with the welfare of Africa, to help in the realisation of this task.



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- Negro Community Center (NCC)
- Black Community Council of Québec (BCCQ)
- Québec Board of Black Educators (QBBE)
- Black Community Communications Media (BCCM)
- Black Theatre Workshop (BTW)

The following groups are only three of the
many West Indian Island organisations in
Montréal:

- Jamaican Association of Montréal
- Barbados House
- Ktts-Nevis Anguilla Association

A new group being formed on March 29th
is the Montréal chapter of Harambee (a
Swahili word meaning "let's pull
together"). Harambee is a national associa-
tion of Black professionals.

Liberation Books



NEW TITLES

- The Freedom Seekers—Blacks in Early Canada Hill
- Power—Black Workers, Union Struggle for Freedom in South Africa—Macshane et. al.
- South African Women on the Move—Barrett et. al.
- Part of My Soul—Winnie Mandela

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GIVE...It's Blood Simple

South African regime fated

by Brendan Weston

"The régime has lost, but the resistance has not yet won," said Dan O'Mear, speaking on the *Crises of the South African State* at McGill's Centre for Developing Area Studies (CDAS) yesterday afternoon.

O'Mear, a specialist on Southern Africa with CIDMAA Montréal (Centre d'information sur le développement de Mozambique et l'Afrique Australe), described problems faced by the régime and the opposition in South Africa. The audience included former anti-divestment activist McGill Professor John Shingler and South Africa Committee (SAC) coordinator Nigel Crawhall.

According to O'Mear, the Apartheid régime would have to balance conflicting demands of Blacks, ultra-right Whites, big business and foreign governments in order to retain power. He does not believe this is possible.

"There will be a blood-bath," he said. "There is no way around it."

But O'Mear sees anti-Apartheid activism as lessening the misery. "Things will be awful in the short term," he said, but "sanctions significantly affect the ability of the South African military to repress (the Black majority opposition)."

Equating the current régime of President P.W. Botha with a legal coup d'état, O'Mear said a formal military coup in the near future was not unlikely. He cited the concentration of executive power, and particularly the sweeping powers given the State Security (SS) Council, as evidence of the circumvention of legislative and bureaucratic influence since 1978.

These changes were part of the 'total

strategy' pushed by big business and the military, which included the destabilization of neighboring states to ensure their dependence on South Africa; vying for international respectability; winning Black collaborators; and superficial reforms of Apartheid with increased repression.

But one of these reforms, the creation of a tri-cameral parliament which excluded Blacks, backfired. Boycotted by 80 per cent of eligible voters, the elections touched off the January, '85 Sharpeville uprising. Coupled with economic decline and the improving organization of the opposition, this event marked reversal of the fortunes of the régime.

Formost amongst the opposition is the African National Congress (ANC), and its affiliate, the United Democratic Front (UDF). These enjoy the overwhelming support of Blacks, Asians, Coloreds and progressive Whites.

O'Mear looks to the development of democratic and politicized trade unions as the key to the strength of the resistance, and the future leadership of the nation. He also points to the adoption of class struggle as the basis of the ANC programme for national and racial liberation in 1978 as an important link.

"If you're a Black capitalist or you're ANC, it doesn't matter — you have to go along with the rhetoric 'the workers will lead the struggle,'" he said.

According to O'Mear, the crucial variables affecting the resistance is its ability to resist repression, the undermining of the morale of the military, and armed resistance.

The ANC has demonstrated its ability to strike geographically and at a variety of

targets, including State security, foreign investments, and collaborators. More ANC attacks have occurred since 1985 than in its previous history. But the group still lacks heavy weapons to counter the tanks and armoured vehicles of the military.

O'Mear believes the 'liberated zone' strategy of other resistance movements is not feasible in South Africa's urbanised context. The ANC has admitted it is somewhat weak in the countryside, but is extending its influence.

As well as sanctions, O'Mear suggests

Canadians pressure our government to expand programmes such as the Southern Africa Development Coordination Conference (SADCC), to help the resistance. He does not expect Canada will ever support the armed resistance directly.

Though he encourages those who wish to counter Apartheid to be well-informed, he cautions sectarian criticisms of the ANC programme. "International solidarity work must keep the goal of having Blacks in South Africa decide for themselves," he said.

Professor Shingler noted signs of a split among (White) South African capitalists. O'Mear agreed, but said that Whites were so desperate, they might accept any programme (short of full equality), which appeared to have a chance.

Though an academic himself, O'Mear believes it important for academics to balance intellectual work with political work.

O'Mear has two articles in CDAS's new South African Labour edition of *Labour, Capital and Society*, available at 3715 Peel St.

comment

Black history month

February is celebrated around the world as Black History month and in the space of one short month, Blacks attempt to recapitulate portions of their rich history, to express the consciousness of their martyrs and heroes and to draw encouragement from their survival against overwhelming odds. Those celebrations are not usually marked by huge feasts or the consumption of intoxicating beverages but instead involve lectures, book displays and discussions meant to ensure that all Blacks become more aware of their history.

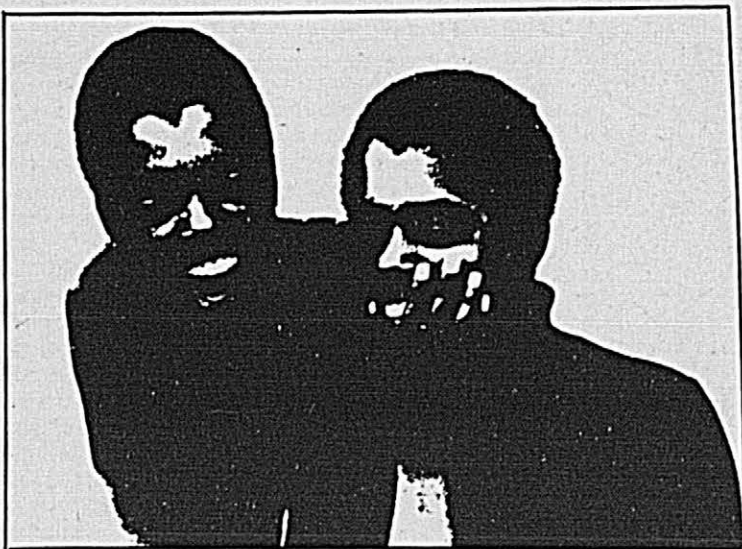
Black history spans several continents and thousands of years of civilization. The history of the African Continent alone encompasses several vast empires which developed very comprehensive forms of government and very extensive social systems. Yet this history is virtually unnoticed in North America. Slowly but surely however, Blacks all over the world are reading and discussing their vast history.

That process of rekindling thousands of years of experiences is quintessential to the development of a people who have been oppressed, who continue to be oppressed and who are determined to break the bonds of oppression in a meaningful way. Black South Africans are discriminated against because of their colour and, closer to home, Black North Americans often complain about being the last to be hired and the first to be fired.

A 1983 study performed by the Jamaican society in Montreal revealed that more than 50 per cent of male Jamaicans are unemployed. There are several different methods being employed by Blacks to redress existing racial, political and economic imbalances. Although these methods vary in degrees of activism and cover the entire political spectrum, all of them entail increased awareness. By reading the thought-provoking works of men and women such as Frederick Douglass, Sojourner Truth and Toussaint L'Overture, Blacks have gained an understanding of nineteenth century American slavery. By remembering Lucius Septimus Severus Geta, the African who became emperor of Rome in 193 A.D. and Dr. Daniel Hale Williams, the Black surgeon who performed the first human heart surgery, Blacks develop a sense of their participation in the shaping of history.

The examination of Black history inevitably leads the reader to two conclusions. First, it should be recognized that Blacks have worked very hard in their home countries and every country that they have entered. Their efforts, whether they be manual, intellectual or otherwise have contributed to the success of several nations — the United States and Canada included. Second, the will to survive and the will to exceed is strongly engrained in the minds of Blacks. Whether they are of African, West Indian, European or North American origin, Blacks are always determined to learn more and to participate in all levels of society and government. Black history does have a place in the development of the Black race and it goes a long way toward making Canadians a more knowledgeable and unified people.

Black Students' Network



Washington Sisters and Ma T'chum

The Washington Sisters: "Two young black women on the rise, creating positive images. Indeed a rarity in today's art market. Listen to their song."

— Castleberry & Dupree

Ma t'chum: un groupe biologiquement et cardiologiquement formé de femmes.

— France Leblanc

The Concordia Women's Collective is pleased to welcome all women of Montréal to join them in kicking off *International Women's Week '86* at a gala concert featuring The Washington Sisters and Ma t'chum. Based in Columbus, Ohio, the Washington Sisters will be visiting Montréal for the first time. The Washingtons' music is rooted in gospel, funk and jazz. They see themselves as part of a rainbow coalition, a fact that will be reflected in their set with numbers by

such groups as Sweet Honey in the Rock, and other original and traditional pieces.

Ma t'chum is a five-woman Montréal-based rock band exploring new ideas in women's music. Laying down a steady rock beat, the band sings about women in a way that empowers.

In an effort to make this evening accessible to all women, free childcare will be offered with advance reservations. The hall is wheelchair accessible and the show will be interpreted by both French and English sign language interpreters for the hearing impaired.

The concert will be held this Saturday March 1st in H-110 of the Hall Building, Concordia University, 1455 de Maisonneuve at 20h00.

Tickets are \$6.50 in advance at Paragraph Books or \$7.50 at the door. For tickets, information, or to reserve childcare, call the Collective at 848-7411.

African war casualties

by Kofi Wampah

Much has been said and written about the gallant sacrifices made by the American and European troops during the Second World War. Through it all, little mention has been made of the contribution of the Africans to the war effort.

Though the war had little to do with them, Africans contributed significantly, both in terms of human and natural resources.

Africans have participated in international conflicts even before the Second World War. During the First World War, African troops were used in the campaign to dispossess the Germans of their African colonies. While the campaigns in German West Africa (Togo and Cameroon) were rather short, the East African campaign lasted the entire war, with Africans fighting on German and Allied sides.

The war resulted in the partitioning of German colonies between the French and British, with no consideration given to the African people.

The beginning of World War Two marked a turning point in the colonial history of Africa. For the first time, African troops were engaged in battles, both at home and overseas. In order to convert the Africans to the war effort, the colonialists endeavoured to paint a grim picture of what would befall Africans if the Germans won the war.

Naturally, this was not without foundation, since the Nazis did not hide their contempt for Blacks in general. Headlines such

as *A disgraceful affront to Europe; France appoints a nigger Vice-Minister* appeared in leading German news papers after a Senegalese was appointed French Under-Secretary of State for the colonies.

The Royal West African Force, the East African Command (Askaris as they were called) and the Rhodesian African Rifles were instrumental in the defeat of the Italians in Ethiopia (then called Abyssinia.)

Due to the success of the campaign in Ethiopia, Africans were again called upon to fight in India and Burma against the Japanese. Here too, some measure of success was achieved, but not without the loss of thousands of lives. Many of the African soldiers were ill prepared, and were thrown into the war against a superior foe.

In fact, some of them had to undergo their military training after their arrival in India. The names of many present-day military barracks in Africa, like the Burma camp, the Arakan and Gondar barracks and the El Wak stadium in Ghana, are testimony to the extent of African involvement in World War Two.

Africa contributed supplies as well as military personnel. A great number of Africans at home were involved in the production of essential raw materials for the allied war effort. After the fall of the British and Dutch colonies in the Far East, Africa became a vital source of supply of palm products, tin, iron ore, manganese, rubber and

foodstuffs. Much of the produce was secured by forced labour, compulsory crop cultivation and requisition.

Despite all the misery, the war might be construed as a blessing in disguise for the African continent. It provided a rallying point for the independence struggle; the war propaganda itself created the necessary climate. As the aim of the war was liberation and self determination, the Africans were also motivated to ask for their own independence after the war.

Moreover, in 1941, Roosevelt and Churchill signed the famous Atlantic Charter which guaranteed "the right of all people to choose the government in which they live."

With the economies of Britain and France, the major colonial powers, were damaged by the war, Africans seized the opportunity to make their move for independence. For instance, it was a demonstration by a group of disappointed World War Two veterans who felt cheated because the colonial masters failed to keep their post-war promises of a better life, that eventually paved the way for the independence of the first Black African nation, the Gold Coast (now Ghana).

This brief examination was drawn from readings in:

- Cambridge Encyclopedia of Africa, pgs. 195-96.
- A Short History of Africa by R. Oliver and J.D. Fage.
- or African Affairs, 1940-45, published by the Royal African Society.

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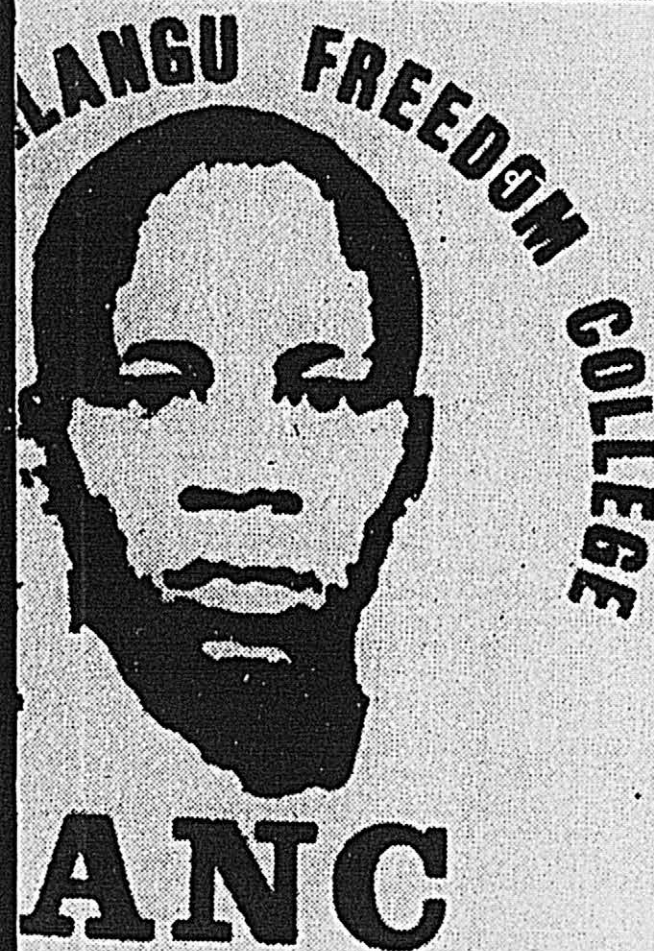
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education classes in a wide range of subjects must be provided.

In total, SOMAFCO has 950 students enrolled. Many students have graduated and gone on to colleges and universities in Africa, Europe, and North America, after receiving scholarships from the ANC, the United Nations Educational, Social and Cultural Organization (UNESCO), foreign governments, and universities. These graduates have gone on to teach or work at the ANC's facilities in East Africa, including SOMAFCO and other projects at Mazimbu.

A number of other services and activities are offered at Mazimbu. There is a modern health centre to deal with the medical needs of the community. An ANC psychiatrist visits the facility once a year to treat the residents who have been affected by the stresses of living under Apartheid, the strain of living in exile, and the effects of torture and prolonged detention (which were inflicted on many of the peo-

ple at Mazimbu before they left South Africa).

Mazimbu is also training agricultural workers and managers on the complex's large farm, which is necessary because Blacks are employed only as menial labourers in South Africa. Most of the project's food needs are provided by the farm.

There are also several small industries at Mazimbu, including a carpentry factory, a garment factory and tailoring unit, a garage and welding shop. There is also a photography lab which provides passport photos and promotional pictures, including those on this page.

Despite its great successes, SOMAFCO is still confronting a number of major problems. The number of refugees coming from South Africa has greatly increased since the declaration of the state of emergency in July 1985, straining the school's facilities. There is also a lack of trained personnel; many of the teaching positions are filled by foreign

volunteers who stay for only a year, resulting in a lack of staff continuity. The ANC's resources are extremely limited, so the amount of money available for SOMAFCO is limited; consequently the college is short of basic materials and texts. Many of the other projects at Mazimbu are in the same position.

As a result, the school is dependent on international support in the form of volunteers, scholarships, funding from international organizations such as UNESCO, and governmental donations (most of which come from the Scandinavian countries). SOMAFCO also calls upon individuals to make donations, however small, in the form of direct gifts, by attending functions to benefit SOMAFCO, and by purchasing ANC buttons, postcards, records, and posters.

SOMAFCO is training the future leaders and present fighters for a liberated South Africa; it needs your support in whatever form you can give.

Rastafarian mystique

Randy Flemmings

Jamaica is a small island in the middle of the Caribbean Ocean. Most people know Jamaica for its tourist-attracting fine beaches, Reggae music, and exotic fruits. Few know that Jamaica is the birthplace of the Rastafarian movement, and of those who are familiar with this fact, many are confused as to what Rastafarianism is.

Rastafarianism, although centuries old, only became widely known and accepted in Jamaica in the 1950's with the advent and commercialisation of Reggae music.

Over the years, the Rastafarian tradition has developed into a culture in and of itself. With distinctive long ungraded hair, which is commonly referred to as a 'lock', and a red, blue, and gold hat, a 'Rasta' quickly becomes identifiable. Rastafarians have also developed a language somewhat unique to his culture. The Rasta commonly refers to her/himself as 'I and I', to the god (s)he worships as 'Jah', and in a conversation, may use the term 'ry' to signify her/his approval.

Furthermore the Rastafarian culture is the only religious movement in which marijuana, known to them as *ganja*, plays a pivotal role in religious ritual.

According to Lion, owner of a Montréal area shop dealing primarily with Jamaican and Rastafarian clothing, crafts, and exotic Caribbean food and beverages, there are basically four sects within Rastafarianism. The first is the 'true and dedicated' Rasta, who adheres to the principles of Rastafarianism. The second is the 'Sheep of the Land Rasta'. The third is the Dread Lock's Rasta, and the fourth, the 'bongo (wo)man'.

The classic Rastafarian, says Lion, is one who accepts Haile Selassie, the former emperor of Ethiopia who was overthrown and murdered in a military plot in 1974, as a reincarnation of Jesus Christ, and thus the messiah.

According to the tenets of Rastafarian faith, all Rastas are direct descendants of the twelve tribes mentioned in the Bible (Joshua 4). In Joshua 4, God commanded Joshua to take twelve men, one from each tribe, have them each gather a single stone, and build a memorial to the children of Israel.

However, Rastafarians trace their heritage to Africa in the days prior to slavery. In Lion's view, "all Black people that were caught and sold as slaves came from one of the twelve tribes mentioned in Joshua. It is only the Rastaman (sic), however, who tries to maintain his true heritage."

A classic Rastafarian is an 'Ital Eater' (no salt), a vegetarian who does not eat any food that originates from below the ground (i.e. potatoes, carrots, etc.). In Lion's view, the only true Rasta "still deh a yard". That is to say there are no such Rastas in Canada because their nutritional requirements cannot be met in such a cold climate.

The true Rasta with whom most people are familiar is Bob Marley. In Lion's words Bob Marley was a true Rastaman, "for what comes out is a reflection of what is inside."

"Marley was a legend in his time. This was evident in his movements and his accomplishments."

Bob Marley, lead singer of the group **Bob Marley and the Wailers**, died of brain cancer at the age of 36. Marley, who died on May 11th, 1982 in Miami, Florida, was hailed as a symbol of third world unity between Africa and the Caribbean. A few months before Marley died, Stevie Wonder wrote *Master Blaster* and dedicated it to him. The song subsequently climbed to the top of the charts.

Marley was also immortalized as a national hero in his native Jamaica, and given a hero's welcome during his visit to Zimbabwe in 1980. Future

historians will certainly see Marley as the one who gave Reggae music and Rastafarianism the power to last through the rest of this century and into the next.

The Lock

The hair of the Rasta is commonly referred to as his Lock. To another Montréal Rastaman, Razza, the Lock is an integral part of the Rastafarian movement. The roots of the lock can be traced back to biblical days, where the strength and courage of Samson rested in his Locks, virtues he lost when he allowed Delilah to cut his hair.

Lion believes people only began cutting their hair with the invention of scissors. "The capitalist need to make money!" He also noted that Jesus Christ did not cut his hair either. Both Lion and Razza believe the cutting of the lock constitutes sacrilege. "The bible say let the lock of thy hair grow, and who is I and I to go against the wishes of the Father?"

The lock represents strength, wisdom, and courage. "Jah is a trinity", says Razza. "The one is the three and the three is the one."

"A man that don't fear Jah is a loony," he added.



The most visible sign of a Rasta is her/his Lock, and the lock has always caused fear in the minds of those foreign to Rastafarianism. According to Razza, "Man is an imperfect being, that is why Jah say leave all judgement to him." He also emphasizes that most often when people see fit to judge, they judge in the "corony" manner.

Ganja (Marijuana)

Marijuana, or *ganja* as it is commonly known to Rastas, is another facet of Rastafarianism that is profoundly misunderstood. Many people believe Rastafarianism is just an excuse to smoke large amounts of ganja. In Lion's view this is not the case.

According to legend, ganja was first discovered growing on King Solomon's grave. The "holy weed" was first cultivated and used as incense during religious celebrations. Since Solomon was the wisest man in the bible, ganja is often called the "weed of wisdom."

Lion claimed no conversation took place between God and Moses on Mount Horeb (Exodus 4).

"What really occurred", said Lion, "was that Moses saw a smoke rising from the mountain in the form of a burning bush and went to investigate. When he arrived, he saw a Rastaman 'licking a chalice' (smoking a pipe)."

"The Rastaman told Moses to remove his shoes because he was standing on holy ground. Moses removed his shoes, sat down, and shared the Rastafarian's 'peace pipe'. After Moses had attained a 'state of high', the Holy Weed began to talk to him. Moses subsequently walked across the desert and freed the children of Israel out of bondage."

Reggae Music!

"Reggae Music is roots, it brings out the best in everyone" said Razza.

The Rasta has always used music as her/his principal weapon against racism. Whether it is Bob Marley singing *Africans a liberate Zimbabwe* or Jimmy Cliff saying "I'd rather be a free man in my grave than a slave", or Gregory Issacs telling the slave master to "free his people or he will burn down the cane field", reggae music has always spoken for the downtrodden masses of black people around the world.

Rastafari Women

In the past, sexism within the rastafari movement has relegated women to a minor role. Recently, however, they have begun to make gains.

One of the most influential female rastafari is Rita Marley, the wife of the late Bob Marley. In her message to all the rastafari women around the world she encourages them to keep up the struggle.

"During the struggle a lot of the brethren will die, so I and I hoping and praying that the sisters will stand firm because a lot of brethren will have to go for the redemption of the people. Because without the shedding of blood there is no remission of sins and there is a lot of sins upon the earth now. So many will have to go for sacrifices."

As her husband has said, "Many more will have to suffer, many more will have to die. Don't ask me why."

In a Statement of Principle announced in 1985, King Alpha, and Queen Omega daughters (the Board of Governors of Rastafari Women), stated their aims, some of which are printed below:

- To promote the development of respect, knowledge, and the critical powers of the Rastafari women,
- To review and analyse the traditional and prophetic role of the Rastafari woman and eliminate barriers placed in her path from fulfilling herself as a woman,
- To record, document, and broadcast the contribution that the Rastafari woman has made toward the liberation of her people and to insure that she continues to contribute her skills toward nation building,
- And, to work unceasingly toward the liberation of Africa, the repatriation and redemption of the people and the dawn of peace justice and equality upon the earth.

According to Sister Ina, General Secretary of the Rastafari movement, "Whether you are Black or white it does not matter or if you are a dread, for when the right time comes, all will know the most high is life-giver of all, and bow to the truth and the truth will set them free."

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school was named the
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to help prepare for the
th Africa, to train the

future leaders of the country, and to support the ongoing liberation struggle.

Alfred Nzo, the Secretary-General of the ANC, stated this in a recent speech: "It (SOMAFCO) therefore has to provide for the immediate manpower (sic) needs of that struggle and at the same time provide cadres who will be able to contribute meaningfully to the building of the South African society envisioned in the ANC policy document - the Freedom Charter."

The school has since its inception emphasised the teaching of science and giving the students access to their own culture, as both are denied to them by the Bantu education system. SOMAFCO also stresses the bridging of the gap between mental and manual work through regular programmes of voluntary labour to help develop the school's facilities.

Since it was launched, the Mazimbu complex has expanded to include adult education, facilities for younger children and a number of required support facilities. All of the classes are conducted in English, although many of the students are not fluent in it, as it is not their first language.

SOMAFCO opened in 1979, but construction of the facilities will not be completed until the middle of 1986. The curriculum consists of mandatory classes in mathematics and history, and also offers courses in foreign languages, physical sciences and English. There is an active student council, as well as cultural, sports and manual labour programmes.

As the Mazimbu population grew, it became apparent that a primary school was also needed. This school was opened in temporary quarters in 1980, and moved to its own building in 1985. The school teaches the history of the South African liberation struggle, mathematical skills, English, arts and crafts, and physical education. The children range in age from six to sixteen due to the uneven level of education provided by the Bantu school system.

A Nursery School and Day Care Centre were also needed for the younger children. Both of these facilities are located in the Charlotte Maxeke Children's Centre, which was opened in 1984. The Centre's grounds contain grassy mounds, sand pits, and shallow pools which can be filled with water as play areas. The grounds also have an adventure playground, built by voluntary labour. A number of the children are either orphans or living apart from their families, and live in special dormitories at the Centre.

Many of the adults at Mazimbu received minimal or no schooling while they were children, so adult

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Anyone Interested in sharing a ride to Miami, Florida, I'm leaving at the beginning of March. We will split expenses. Call Robert 659-0946.

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Found: Piece of gold jewelry. Call 286-9985.

374 — PERSONAL

To my Tiger-Lily: Roses are red/ violets are a kiss/ Let's spend another 48 hrs/ of pure carnal bliss! And that's swarthy Mediterranean, not sweaty Mediterranean.

385 — NOTICES

Spectrum! Don't miss this 3-screen, 9-projector, multi-image experience with music by Bruce Cockburn, Eurythmics, Police, Thompson Twins, and more. Friday, Feb. 28, 8:00 p.m. in Leacock 132.

Auditions for Ann Jellicoe's *The Knack*: Feb. 26, 27, 28—5-8 p.m. in the Morrice Hall classroom (MO21). Presented by Tuesday Night Café Theatre.

Interested in establishing a group concerned about Christian responsibility and poverty within our social context? Open meeting Friday, Feb. 28, 19h30 at UTC (3521 University).

387 — VOLUNTEERS

Advanced Actors Needed to play in a video production on the Algerian War of Liberation. 1) Afro-American, 20-40; 2) 3-5 boys, 13-15 of roughly North African origin. Serious applications only: Julian 284-0431.

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DPS Annual General Meeting

The Daily Publication Society (DPS), will be having its Annual General Meeting Thursday, February 27 at 17h00 in room 321 of the Leacock Building. Financial statements will be reviewed and questions will be answered.

Anyone interested is encouraged to attend.

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The Department of Sociology presents Professor Lydio Tomasi who will be speaking on *Italian Americans: Risorgimento or Twilight?*. Lea 738, 15h00. Coffee will be served.
Centre for Developing Areas Studies (CDAS). Representatives from Canada

World Youth from Zaire and Canada speaking on *Peace and Development in the Third World*. At CDAS, 3715 Peel, 12h00.

L'Office des Droits des Detenues (O.D.D.) presents: *Les Lieux du Crime*. At Café Commun/e, 20h00.
Department of Anthropology presents



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Prof. Bruce Trigger speaking on *Can there be a world archaeology?* Lea 738, 16h30.
Uhuru report on Campus Action Network for International Development Conference, Radio show scheduling, Project Silence. Members bring \$2.00. All students interested in development should attend. Union 425-426, 16h00. Info: 8941.

Women, Faith and Freedom lecture series at 12h00 at the Yellow Door, 3625 Aylmer, free. Dr. Laila Rafael, Director, Carrefour des Cèdres Lebanon 1986. Info.: 392-5890.

Phi Delta Theta Fraternity charity basketball game. Currie Gym, 475 Pine Ave. Montréal Concordes vs Phi Delta Theta. \$2.00 admission, all proceeds go to Centraide.

Access McGill: General meeting from 15h00 to 16h30 in room B-09/10.

School of Social Work film series presents: *The Last Rite*. From 13h00 to 14h00 in Wilson Hall room 110.

Islamic Studies presents Professor Allford T. Welch on *The Qira'at Literature and Its Significance for Reconstructing the History of the Text of the Qur'an*. 17h00, Arts 145.

McGill Film Society will show *Closely Watched Trains* at 20h00 in FDA Auditorium. \$2.

Department of English Students' Association student reading series features readings of original poetry. Arts 350, 16h00. Free coffee and doughnuts. Info: 8934.

**Friday
February 28**

Liberal McGill: General meeting and pre-conference forum. Union 301-302, 14h00.

Caribbean Students' Society: Meeting, nominations for elections. Union 425, 17h00.

McGill Players' Theatre presents: *Exodus: a puppet play for Chile*. 11h15, 12h15, 13h15, 14h15. \$0.50.

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